

M-1142 Group IV
Friday, February 17, 1967

[REDACTED]
Must Remain in
Transcription Room

This as you know is the little instrument of Gurdjieff. Some of you may have heard it. I don't play like Gurdjieff played. But the sound - you can get a little bit of an impression of how it would sound as Gurdjieff sometimes would play it in his little room at (,) or sometimes at Prieure although at Prieure these things were not there - he had three of them at the time - one survived and this was the one that was the last time with him when he came to New York. In his little room after dinner or after lunch just x a few of us would be able to get into the room and Gurdjieff would take the thing out and play it and we would sit and just listen. There was a certain atmosphere about that which is very difficult to describe - you have to see the little room. There is a description somewhere - the room with all kind of spices and things, condiments and things to eat and it was quite small and he would sit on a bench and we would sit on a few chairs and there was no more room but just a little table and after he would finish he would always () and then put the instrument back. That was the end.

Harmonium music

Last Tuesday - some of you were there - maybe not everyone. But this also and always Friday is a little bit more intimate group. Maybe because we get together for a different purpose and as you know I use it many times to say certain things that are important. I said something on Tuesday about how to keep these activities of ours going and the responsibility that there is on all of you. The responsibility of course centers in me - I know it - but of course I need your help and you have to know to what extent that you commit yourself. You commit yourself with at least

a great deal of your life. Commitment means that you believe that it is possible for man to become conscious and that for that he has to do a certain amount of Work and the commitment means that one is willing to try and to follow you might say instructions and not to be afraid when certain things happen which one cannot immediately place and that for that reason that one has to have courage and that the commitment consists in the necessity of working together. As you also know I said two weeks ago about the possibility of working closer with a few of you. You might say it may be for my purpose because I would like to accomplish something before I'm ready to die and I think it is necessary to - you might say to become sharper about that - to do certain things that are really required in order to make esoteric knowledge actualize in one. How it will work out - that I do not know. I have an aim. I am very clear about that. I know what I want to do. I also know that I need help because if I don't get that, if I don't get it from these groups, I will have to find another way and I am not joking about this. My life for me of course is very serious. I know what it means, I know what it involves, I also know how much I have to pay, also that I am willing to pay and that I will pay to the last penny because my life is not worth anything at all unless for me it is devoted to the possibility of really becoming a man. When I say now that I need your help I mean it in every way. That is of course certain things that you do do and that we (-) up with the index and the different activities that go on and the different necessities that are involved and particularly now in wanting to publish Firefly which entails a great deal of work as you know and also will mean a great deal of money because I want to give it away. I don't want to sell it. It's not the kind of material that can be sold. It has to be given. And when it's given it is still as a gift, part of me, and for that reason I dare to tell you not to use it for any other purpose than for yourself only and that I will have a right to withdraw anything as soon as I know or if I find out that it is misused. This little booklet or the sheet that will be published I hope in time will have a characteristic of a certain amount

of information that I don't want to go out to different people who would not understand it or perhaps would not put it in the right way, the right place. For that reason I say I want to give it away and many of us will be welcome to have it. It entails of course work. Also paper and expenses. It is not going to be cheap. It has to be done right. How can one help. By running a machine, Yes. Collating also. Money. I have to be very clear about that because it depends on it. I said it Tuesday and I want to repeat it again because sometimes it looks as if I am a little paradoxical, as if I say certain things and I afterwards withdraw. It is as if I say something with my right hand and take it away again with the left. That sometimes I make an appearance of being very strong and the next day that I am very weak. I don't think I am. I'm considerate. To some extent I'm very kind. And also I think what I have really in mind is such a wish that in general people who do deserve ~~it~~ a knowledge of Work and who really could use it that I almost I would say inclined to be what I am - that I pray that it will be received in the right way and that it will be understood and that I will go any length to try to help and be patient, to tell time and time again what I think is necessary and it may seem sometimes that I withdraw a little bit and that I do not follow up the conclusion that I have indicated I would want to follow but you see gradually out of all of this, trying to find out what is worthwhile and what isn't and gradually throw away what is useless that also I will come to certain conclusions regarding that and then you will see much more strength perhaps than you ever have thought possible. I'm the kind of a person who goes along for a long time hoping and wishing until a certain point is reached at which I become almost I would say steel strong and then there is no maybe about it. Sometimes one has to reach this point because I cannot be cluttered, not too much, by having different people just come take up my time for nonsense or for nothing at all or for not even wishing to Work. And that although I may continue with a couple of groups here and there and surely will continue with groups that are new and without almost you might say ad infinitum keeping on telling what is ABC and what is Work and how it can be reached, how it

can be accomplished, which road can be taken intellectually or even emotionally, intuitively, whichever way it may be, that I will not fail I hope in trying to tell about that but that also there is a responsibility on those who are older and in work and who I can respect and with whom I hope and I wish that they then take over gradually and that you will be more and more exposed to the necessity of having to take over because I will not always be here. I will sometimes as you know spend some time on the west coast where it is also necessary. I have explained that, I have explained that this must continue and that I expect it will continue and that I hope that there will be certain people who can understand that and help then in order to help to maintain certain things. You do that by means of Work on yourself by means of Work that is for you selfishly applied in order to become a different kind of a person with the possibility of a Keshdjanian or a Soul - whatever you wish and try to develop for yourself and however you wish to evolve - all of it will revert back to the necessity that somehow or other you have to work together in order to accomplish it because by yourself you will never never get there. You must understand that. It's necessary to have a group. It's necessary to be able to exchange. It's necessary to be honest with others. Even if you try to be honest with yourself you cannot do it. With others there is a chance and that kind of seriousness belongs to Work. So when I say now that I want for instance to dilute a little bit more here and there I would be speaking foolishly. I want to concentrate on the Tuesday group. I want to have people who have really as I've said many times are committed. I don't want any wishy washy business about it. I want people in that group who really help support and it also means that they help support financially and that they are willing to do that as a sacrifice and when I talk about the fund - I was not pleased and you know it that there are many people who have originally pledged something and then all of a sudden or for some reason or other they cannot or have to reduce a little bit. For me it is all nonsense. Either you are grown up - you say yes and then it is yes. And if it isn't then you are not grown up. And also sometimes that

really come regularly. You don't even do ordinary things that I ask you every once in a while that I keep on telling - pay, pay in time, see that you can really collect a little money during the month so that you can give it to me before the month is over, so that you don't fail in that. Time and time again you fail. I'm really sick and tired of it and I tell you I will not continue with it and if the groups as a whole do not provide me, since I spend all my time on this, with sufficient funds so that I don't worry. At the present time I do and it takes energy away from that what I think is important and if you share with me this idea that it is important then I expect you to help me. On Tuesday I will only allow such people who as far as payment is concerned are completely (above par) - that they know, and it may be sometimes the payment for the month and if they have pledged for the group, for the fund, that is a requirement and now we're going to (—) them and I will tell them quite honestly what the reason is. I don't want people not to come when they have committed themselves to Tuesday. They are supposed to come at least to Tuesday regularly every week. I've explained it before because I have in mind certain things that I talk about and there is a certain sequence in them and you must realize that I am not fooling now, that I'm quite quite strong in that respect and I will fulfill this particular statement I make now and don't be surprised. So that is the way you have to look at it. When you are asked to something you do it. Unless there is a very good reason why you cannot do it and if I accept it, all right. If I cannot accept it then (—) on your pledge and I give you a task then to do it for the sake of Work. Either we mean it, either we work together, either in that kind of a seriousness we can accomplish something or otherwise nothing is going to happen and it will be like dust. It will fall apart. Sawdust. You do a lot of sawing but it still remains sawdust if it is not bound and it has to be bound by a certain understanding among us as a group. That binding, that is like a glue, holds it together and it can make out of the sawdust really something, you may call it a board or something solid on which you can stand and it's a plank of our operation

I want to say this so as to make sure that there is no misunderstanding whatsoever and I from now on will adhere to this and I hope that you will understand it ~~so that~~ on your own part and if you don't understand it really I don't give a damn. You're here for yourself with your life in this life. It's up to you, your conscience, to do what you can. If you cannot do it together with us then you don't belong. If you don't like me that doesn't make much difference. Go away. Go somewhere else. I am not keeping you. You can follow whatever your inclinations are and whatever you think you ought to do you can do. But don't tell me about it if you don't want to. It's OK. I can live very very well without you. And if we are together, we work. And this now I expect. A little detail about that - the fund, you know well and those who are here and who know (/) - they find out for themselves why and tell George Mobille because I will ask him. There also will have to be other people to help. Some have dropped out. They couldn't help it. I understand poverty. It's not a question if it is an impossibility sometimes you cannot do this or that. But be open about it that I understand it. Regular payment for the month is the beginning of the month for the next month - that is, the end of the month before the next. \$15 as you know. Don't pay in little installments of three dollars. That's out. That's out for Tuesday, it's out for Monday. I don't want it any more. And all of them. And if you cannot pay it you have to tell me and I will say yes or no. Wednesday again they pay after three times, I announced it last Wednesday, three times free then they pay. I want to eliminate all kind of nonsense of people who come on a Wednesday just out of a little curiosity because they happen to hear about the groups and maybe its interesting. I have no interest in them. I'm interested only in people who are interested in such ideas of themselves regarding their possible inner life, their spiritual development, not necessarily on Wednesday that they have to confess that Gurdjieff is their man. I don't care about that on that day. But I want them to be serious, I ^{don't} want them to be what I call even good beatnik.

I don't want any drug addicts. I don't want anyone who hasn't settled as yet the ordinary affairs of ordinary life. I want people who can stand on their own feet in this life. Poor as they may be, but honest. So in order to eliminate some of it, some of those who do come will have to pay. The responsibility of those that you bring is still yours. I've seen too many people come just because they like to come. You remain responsible also - I want to know who wants to come. What's the sense on spending time and energy on people who never are going to think about the possibility of devoting part of their time to trying to wake up. And that is my aim. I want ~~x~~ people to wake up. I don't want nice little tea parties. On Wednesday at lunch, fine, we can talk talktalk. All right. It's fine. At least I have a chance to bring it back to any kind of a subject that I wish. Music you can come. It's free. But also the same kind of attitude. You come for a purpose. To wake up. While you can, while you are together, while you listen. Not to indulge simply by sit, sit, sit and listen to a little sound that comes out of that piano. You have to try to Work and to try to be honest about it. You have to try to see - not to criticize each other too much. What's the sense. Don't come. If you want to criticize go somewhere else. If you do come fine. Very good. So now you know. And I hope there is no misunderstanding and it doesn't look now as if I retract ~~w~~ from what I have said before and that I hope also in the future that you will understand why I may do certain things so that there is ultimately then when you understand it you will have confidence. And unless you trust me you will never never wish to work because I tell you or I ask you or I suggest. If that isn't there you may as well go home because then I am not your leader. I don't want to call myself a teacher or a guru because I have not that kind of a school but at least I am a little older than you are and perhaps based on some experience I have I can tell you perhaps a few things. Tapes are there. I've told you before, I've done my duty. You have enough for the rest of your life. Music you have enough. Movements we will still continue with. We will build it up until that also as far as I'm concerned

is enough. I've prepared to be able to leave when nobody knows and it is nobody's business at the present time. When I say make a little extra money, simply do something a little out of the ordinary in addition to what you have to do professionally. In addition to what you have to spend, budget your money. Find out where you can save maybe for the sake of something that is important to you, if that is at least what you profess. If you say it is important then show it that way. Not be a little words. Not by every month I'm sorry I cannot pay. Nonsense. Everybody can pay something. Even if it's a dollar, two dollars. What is it. You spend it on all kind of nonsense anyhow if you know yourself. Go without a book. Don't go to a movie. Don't eat lunches. Don't invite someone. Don't buy a drink. For once or twice or so, whenever it is, think a little bit about Gurdjieff if that has any meaning for you. To try to remember how he Worked. You know he Worked. All and Everything was not just born in the head of (✓). It meant perspiration, day, day after day, into the night, sitting, writing, correcting, having it read, throwing it away. Again writing, writing. You understand it. If you understand Gurdjieff a little bit you understand yourself. You also know that nothing is just given to you on a golden platter when it doesn't ~~matter~~ belong to mother nature. It has to be fought for. Nature is not going to give it to you. You take. If you take mother nature cannot object. And this is what I ~~now~~ want. At least, that's what I hope for. I also believe it is possible. Otherwise I wouldn't be sitting here and I wouldn't be telling you. To that kind of work, to that kind of cooperation, to that kind of understanding and to that kind of trust, to that I drink with all of you.

You know sometimes I talk on Friday because of some kind of stimulus that I got or perhaps a request or some kind of a discussion that has taken place in some of the other groups and when I've listened to tapes - I feel like - of course I feel sorry that I am not there that I could answer it, at least in a certain way instead of like sometimes happens it is a little bit beating around the bush without coming to the exact point. The question came up in Seattle about new people. It is a small group and they have been trying for the last year to get new people together so as to have a little bit more variety and if they would have that it would help the older ones in order to formulate for the new ones whatever work may mean for them. And it has been constantly a struggle even if a few would come once in a while that they would not stay and then someone else had to come and they wouldn't stay. And this difficulty is really quite serious for them because they try to think what is it really in them that causes this. You see the difficulty with new people is very often you don't know where they happen to live and what makes them really tick - what is it really that brings them to a group or rather that they have a certain curiosity that they want to come. And whenever a newcomer comes in it is not possible to start asking them questions because they don't like that. They don't come there to be questioned and they don't want to find out that someone is asking them and then they have to formulate some kind of an answer which sometimes they don't want to give or sometimes they don't want to disclose because it is nobody's business and they come there out of curiosity hoping to hear something and then if it appeals to them then it may be ^{quite} useful and perhaps they will ask questions in connection with it. So the necessity first - and this is exactly the same when you meet any person you think is proper candidate or material for a possibility of a group or perhaps for wanting to know something about Gurdjieff - that you start to find out what is the level on which they at that time live and if at that particular place there is room for some kind of a questioning

attitude. A person who is satisfied of course is never any good kind of material for any kind of a group because they stay where they are - they are happy - everything goes roses roses and of course they believe also that it is their doing that has accomplished it. But in any event they live in sunshine and they don't want to think about the winter. But when a person has a little bit of something that is a little bit more open and the possibility for them that they believe that there is something else that exists also for them and perhaps that they have some questions or that there is a certain way of looking at life that they have not as yet discovered or that might be useful to them. In the first place, that what appeals is that they meet someone who apparently has that kind of a quality that they themselves would desire. So therefore one has to manifest by means of one's particular attitude or the way one talks or the way one is or the level of one's being which one you might say lets become known - that there is something there in such a person worthwhile listening to and that there is a reason why they are the way they are and that and they really are or ought to be to some extent contagious. Now one does not talk about consciousness. And one does not try to describe what it is - all the good things that you could find in it if you only could become conscious and ~~be~~ objective and could loosen up and gradually lose entirely your subjectivity. There is something entirely different. All you wish is for them to see that there is a possibility of a new country. And that it really doesn't matter where the road will lead to but that on the road there are many different aspects and perspectives and perhaps vistas of some kind - maybe it could indicate lovely flowers or that there is a certain view from this or that hill or that because of its newness it has a certain attractiveness and that it is worthwhile to go there simply because you tell them it is worthwhile and then you have to substantiate that. You see one has

to talk in the presence of new people about Work and what the affect has been of Work on oneself. Nothing else will help you. No theory will help you. They can read that in a book. But they cannot get out of a book that what work has done for a person who has worked on himself or at least who has been affected by it. And very often it is forgotten and instead of talking about oneself and making it sufficiently attractive ^{for} to the other, one starts to question the other first in order to find out where they happen to live. You don't ask them that way. But by indicating a certain level of your own being and perhaps indicating that you have overcome or at least you have considered ordinary human qualities or difficulties and how you try to solve them and how you have been able to go against the grain or at times how it has given you a certain insight of an ability or perhaps a control or an ability to say certain things that you could not find words for before or some way of enlightening or rather to give a new phase to oneself in the way one looks at things or how one is confronting different conditions which used to puzzle one. Then maybe something corresponds to those people who listen to it and they become intrigued. At least you have a chance. You have to be quite flexible of course. You have to adapt yourself to what you think - where they are and happen to be living and if those are people who are a little professional, you have to know their language and then with that kind of a language tie on to them and then start from there - not primarily talking about Work but talking about life in general and how you have had certain problems which you have tried to solve and that in that way you first indicate if you are well read that you are well read - that you can quote, that you can tell a little bit about other people, that you know about them, how difficult this and that is as a relationship, that you try to let's say explain psychologically. In that way you establish among the people who are already older in the group a certain atmosphere and it is that atmosphere that will make them come back if they like it. And if they don't like it, they won't come back.

Regardless of how much theory you are trying to give them or how well meaning you are, because of course there's no doubt you mean well. You want to tell them. But sometimes your voice is not right. Sometimes your choice of words is not right. Sometimes you talk too much. Sometimes you don't even hear when they might have a question or when perhaps they look questioning at you with something on their face that they would like to say something but you drown it because you become so involved in what you want to say and in many cases you over talk. It's like overselling. There is a point at which you must stop, a point at which you have to be silent, at which you have to give a chance to the other person. And then wait and be patient. Maybe something went into them in some way and wait for that - you might say - first a word because not everyone is ^{meet} (). They come there for a definite reason and you have to ~~xxxxx~~ it and you must not have in mind that it is material hoping that they will come back. You have to make it so that of course they'll come back. You have to make it attractive that they go home wishing to come back - not having in mind that they ought to come back but that you feel you've given them something of your own experience which, when they are open to it, of course they would like to have a little more of it if there is more, you might say, for sale. I think it is very difficult to talk about this theoretically. I think it is absolutely necessary for all of us - and that's why I mention it now - to try again and again what is your attitude towards other people and to what extent you think that it might be profitable to them if you talk about Gurdjieff or if you talk about the ideas, about the meaning ~~of~~ in your life. And if that could be on your face, if that could be in the tone of your voice, if that really could be conveyed - this is the contagion. This is how it is like a disease that can be communicated, that little bits of perhaps certain kind of germs, and ^{affect} that you become a germ carrier of the idea and ~~affect~~ them so that then in them it will start to germinate. Germinate is a very good word for a germ. It means ~~come~~ the germ becomes active in a situation or

which you may have prepared or in any event hoping that they are open to receive that kind of seed, that kind of food. Try to think about it because you will be confronted with these kind of problems sooner or later. You have to learn. It is the one way by which you can help maintain Work. It is one way by which you even could find someone who can take your place when you feel that you have to leave. A person does not always leave because he dies. He may leave for many different reasons and still he has an obligation that someone should take his place. Almost I would say he cannot leave until someone pushes him. Try to find that. It will help you for yourself. You will start to define what it really is that is Work for you and if you can be convincing you will be able to make at least a few converts in your life. To that kind of Work on yourself.

End.